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FOLK-LORE

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The pretty shrub called Barbadoes pride (*caesalpina pulcherrima*) is valued by the country people for its use in the detection of theft. If a sprig be applied to the throat of a suspect, if he be guilty it is supposed to twine tightly around it, even to the point of choking him, unless he confesses his fault. This belief is so firmly credited that the mere production of the accusing sprig is often enough to force a confession from the accused if he be guilty,—so great is his dread of the ordeal.

I wish to express my great appreciation of the help given me by Mr. L. O. Inniss, of Port of Spain, in supplying most of the data on which this note is founded. My thanks are also due to Mr. R. O. Williams, Superintendent of the Botanic Gardens, for assistance received.

JAMES HORNELL.

TONGAN MYTHS AND LEGENDS, III.[1]

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THE following myths and legends were written in Tongan, at the instigation of the late Rev. Dr. J. E. Moulton, by the late Rev. David Tonga, and published in Dr. Moulton's Tubou College Magazine. Some account of the first, or Creation Myth, has already appeared in *Folk-Lore*, but a corrected and more literal version is now given, for the better comprehension of those which follow.

Creation Myth.

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Long ago seaweed and mud sticking together were floating about in the sea, and at last drifted ashore on the island of Totai in Bulotu (Paradise). The seaweed and mud thereafter separated, and there grew up between them the iron (?) rock called Touiafutuna. After a time the rock was agitated by a great trembling, and there was a roaring as of thunder; then it split asunder, and there leapt forth a pair of twins, male and female, named respectively Biki and Kele. Again the strange disturbance, heralding the birth of another pair of twins, male and female, Atungaki and Maimoa-a-longona. Twice again were these commotions repeated, followed in each instance by the

[1] See vol. xxx., pp. 234-8; vol. xxxii., pp. 45-58.

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539 birth of a pair of twins, male and female, the third pair being named Fonu-uta (Land turtle) and Fonu-vai (Sea turtle), and the fourth pair Hemoana (The Sea Wanderer, *viz.*, the Sea snake), and Lube (Dove). In course of time the twins grew up, and mated, each pair within itself. To Biki and Kele were born two children, a boy Taufuli-fonua, and a girl Havea-lolo-fonua. To Atungaki and Maimoa-a-longona was born a daughter Vele-lahi: and to Fonu-uta and Fonu-vai a daughter named Vele-jii. Biki and Kele then made a new country, called Tonga-mamao (Distant Tonga), to which they took Taufuli-fonua and Havea-lolofonua, who lived there for a time in perfect innocence. At last they mated, and of their union was born Hikuleo. Havea-lolofonua then went and induced her cousins Vele-lahi and Vele-jii to come also and mate with her brother. Of Vele-lahi were born the Tangaloas (five deities), *viz.* Tama-bouli-ala-mafoa, Tangaloa-eiki, Eitu-matabua, Tangaloa-tufunga (Tangaloa the Craftsman), and Tangaloa-atulongolongo. Of Vele-jii were born the Mauis (deities), Maui-loa (Long Maui), Maui-buku (Short Maui), and Maui-atalanga, who was the father of Maui-kijikiji.

Taufuli-fonua and Havea-lolofonua then appointed dwelling-places for their progeny. To Vele-lahi and the Tangaloas was assigned the sky; to Vele-jii and the Mauis the Underworld; to Hikuleo was given Bulotu and rule over the whole earth. The sea was apportioned to Hemoana, and the land and forests to Lube. Hikuleo was bound by a great cord, one end of which was held by the Tangaloas in the sky, and the other by the Mauis in the Underworld, so that Hikuleo could not leave Bulotu, for if he visited the earth it would be destroyed.

In course of time the Tangaloas sent one of their number, Tangaloa-atulongolongo, to go down and visit the earth. So he went down, and, embodied in the snipe, he flew about looking for land, but all he found was a place where the sea showed the light colour of shoal water.

So he returned to heaven, and told the other Tangaloas that there was no land, but only shoal-coloured water, and that he did not know whether there was any land or not. The lords of heaven told him to wait for seven nights, and then to go and

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look again. Accordingly, after a delay of seven nights, Atulongolongo returned to the light-coloured patch of water, and found that it had shallowed still more, and he returned to heaven and reported that it was almost like a reef; but he added that there was still no place for him to alight on and rest. They told him, therefore, to go to Tangaloa-tufunga, and ask him to pour down the chips and shavings from his workshop. The Craftsman complied, and the shavings which he threw down became the island of Eua. Tangaloa-atulongolongo paid another visit to the earth to see the result of the experiment, and returned with the tidings that the chips had become a country. The Tangaloas bade him go and stand there, and see how the patch of shoal water was getting on. Soon a reef appeared, just above the surface of the sea, and Tangaloa-atulongolongo, in his incarnation of the snipe, went and stood there. Thence arose the saying "The tide is out, for a snipe can stand on the reef." The land grew and became larger, but was as yet nothing but sand. He returned, therefore, to heaven, and said,—"My country is large, but there is nothing growing on it." Tangaloa-eiki thereupon gave him a seed of the *fue* plant (a kind of creeping vine), telling him to take and plant it in the country he had found. This was done, and the plant grew, and spread, and covered the land. Tangaloa-atulongolongo again returned to heaven, and told his brethren that he had now plenty of vegetation, but no people. He was thereupon bidden to go down, and break in two the root of his creeping plant. When he had done this the part that was broken off rotted, and bred a large maggot. On his again reporting progress, he was bidden to break the maggot in two, and to name the head Kohai (Who), and the tail Koau (I). He was not to cut the maggot with anything, but merely to break it with his beak, and the two pieces would become two men. In carrying out this order a piece stuck to his beak, and it too became a man. He carried his tidings to heaven, reporting three men, instead of only two. To this extra mortal was given the name of Momo (Fragment). These then were the first men, Kohai the eldest, Koau the next, and Momo the youngest.

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Land-Fishing Visit of the Mauis.

539 After this there arrived from the Underworld the boat of the Land-fishers, sent by Maui-motua (Maui senior), and manned by Maui-loa, Maui-buku, Maui-atalanga, and the latter's son, Maui-kijikiji, who was as strong as the other three Maui together. Their mother Vele-jii also came with them. She it was who used to weave the fine mats called *gafigafi*, for she was a craftswoman in weaving. The boat came first to Manuka (Samoan Manu'a), the oldest and most easterly portion of Samoa, the dwelling place of Tonga-fuji-fonua (Tonga the Fisher of Lands), and his wife. When the boat touched land, Maui-kijikiji at once jumped ashore and went inland, where presently he met Tonga-fuji-fonua's wife. He seized her hand, and they went off together, and she submitted herself to him. These attentions seem to have induced an exchange of confidences, and the woman asked the lad who he was. He told her that he was one of the Mauis, and that their boat was in the anchorage. On her enquiring why they had come, he replied that it was to beg a hook from her husband. The woman told him that Tonga was away fishing, but that they could wait till his return, and then proffer their request. Because of her love for Kijikiji she added the following advice,—"When Tonga comes, and you go to him with your request, if he tells you to take your choice of the hooks hanging in the house, then choose the one that is dirty and rusty, hanging at the bottom on the wall. Don't choose any of the hooks that look nice and clean, as you will never get a country with one of them. It is only with the rusty hook that you can get a country." This advice was at once transmitted by the lad to his relatives (fathers) waiting in the boat. Accordingly, when the Mauis went to Tonga-fuji-fonua with their request, and he told them to take their choice, directing their notice, however, to the good-looking hooks, they asked for the rusty one, which he, apparently with some reluctance, gave them, telling them to name the first country which they pulled up Tonga, after him. The Mauis set sail again, but, before they had gone far, they determined to make immediate trial of their hook, reasoning that if they had got the wrong one it was well to discover the mistake whilst they were still near to Tonga-

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fuji-fonua, and could easily return and effect an exchange. They made a trial cast, therefore, and at once pulled up the island of Tokelau; and as the land stood there before them they gazed at it and rejoiced, for they knew that they had got the right hook. So they rowed away and reached the locality where Tonga now is, but as yet there was no Tonga, but only Eua and Ata. They saw the three original men, and asked them if there were any women in their country. On learning that there were none, the Mauis inquired how they came to be born, and were told that they were begotten by the gods. They further asked who the god was, and were told that it was Tangaloa-atulongolongo. The Mauis promised that, as soon as they had fished up a land just where they were, they would return to the Underworld and get three women, that each of the three might have a wife.

The Mauis then pulled up a country, which they named Tonga, as Tonga-fuji-fonua had bidden them. They then went down to the Underworld, and brought up three women to be the wives of Kohai and Koau and Momo, in Ata. These were the progenitors of the people of earth. The boat then went on in its fishing expedition, and hauled up all the various countries, Haapai, Vavau, Niua, and Samoa. They did not fish up Kao, Tofua, Hunga, Late, Fonualei, nor all the Fiji Islands. The lands that were not fished up were thrown down from heaven, and are called the Makafonua (Rock Country) of Hikuleo. They are all hilly and uneven.

The Story of Ahoeitu, and the Origin of the Tui Tonga.

The progeny of the maggot were the first inhabitants of the world, and Kohai was the first Tui Tonga (chief). This race then inhabited the earth, but there stood in the islet of Toonangakava (in the east of Tongatabu, between Mataaho and Talakite) a great casuarina tree, so tall that it reached to heaven. In course of time the lord of heaven, Eitumatabua, descended this tree, and happened to meet as he alighted on the earth a woman named Ilaheva or Vaebobua. To the advances of the heavenly visitor Ilaheva readily yielded. The place where they lay together is called Mohenga, *i.e.* Sleeping-place. Eitumatabua

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539 returned to heaven, but soon came down again to visit his earthly love. This time they were so overcome with sleep that they were still slumbering when the dawn broke, and Eitumatabua was only awakened by the cry of a bird called the *tala*, which had chanced to see them. Eitumatabua waked his companion, telling her that it was day, and that the bird had seen them. From this circumstance arose the names Mata-aho (Eye of the day), and Tala-kite (Seen by the *tala*). Eitumatabua again went up to heaven, but continued to visit Ilaheva, who at length bore him a son. The mother tended the child on earth, whilst Eitumatabua lived on in heaven. After a time Eitumatabua returned to the earth, and asked Ilaheva what their child was, and on learning that it was a boy gave him the name of Ahoeitu. Eitumatabua further asked her whether her land had good soil, or was merely sand, and on Ilaheva's replying that it was only sand, he promised that he would pour soil down from heaven to make a garden for the boy, and also throw down a yam to plant. This was done, and thence originated the elevation called Holohiufi. The yam that was sent down was of the kind called *heketala*. After this the lord of heaven lived in heaven, and Ilaheva and Ahoeitu lived in Bobua, their own country, until the boy was grown up. One day, after he grown to young manhood, he asked his mother who his father was, that he might go to him. Ilaheva replied that his father was in heaven, and on further questioning told him that his name was Eitumatabua. Ilaheva did not attempt to check the youth's desire to see his father, but told him that by climbing the casuarina tree he might accomplish his desire. So Ahoeitu was dressed in *tappa*, his head and body were anointed with oil, and, with the final instruction from his mother that when he reached heaven he would find his father by the road-side engaged in the sport of snaring pigeons, he set off. On reaching the sky the lad, following his mother's directions, went straight along the road to where his father was occupied as she had said. Eitumatabua saw the youth approaching, and at once sat down out of respect to his noble bearing, quite unaware that it was his own son. Ahoeitu in very respectful terms desired him to rise, and went up to him and kissed him. Eitumatabua then

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asked whence his visitor had come, and on the youth's replying that he had come from his mother Ilaheva to seek his father Eitumatabua, the father clasped his son's head to him, and they kissed each other again, and wept together. The bird-snaring was left, and Ahoeitu was conducted to his father's home to be regaled with *kava* and food. Meanwhile the heaven-born sons of Eitumatabua were playing at *jika* (a spear-throwing game) in the *malae* (village green), and presently Eitumatabua suggested that Ahoeitu should go and see the sport and meet his elder brothers. When the lad arrived at the *malae* the beauty of his person attracted the gaze of all, and speculation was rife as to who the noble and handsome stranger could be. Some surmised that it was Eitumatabua's son come up from earth, and the other sons of the lord of heaven, suspecting the visitor's identity, were filled with envy at the notice their brother attracted. At length, unable to contain themselves any longer, they fell upon him, and tore him to pieces, and ate him, all but his head, which they flung into a *hoi* bush. This is the reason that the *hoi* is bitter, for previously it was sweet and good for food. A little later Eitumatabua sent a woman to look for Ahoeitu, as food had been prepared for him. The woman looked round without discovering the youth, and then asked the bystanders where he was. Receiving only evasive answers the messenger continued her search, but fruitlessly, and at length returned to Eitumatabua with the report of her non-success. The chief suspected foul play, and caused his sons to be summoned. The brothers pleaded ignorance of Ahoeitu's whereabouts, but their father was not to be deceived, and made them vomit into a large bowl, which thereupon was filled with the blood and flesh of the missing youth. The head was of course missing, but the brothers confessed that they had thrown it into the *hoi* bush. Messengers were sent to recover it, and also to collect the bones. Head and bones were placed in the bowl with the flesh and blood, water was poured on, and the leaves of the *nonu* tree added, covering the mutilated body. The bowl was then placed outside the house, and left undisturbed. An occasional visit was paid to it to note progress. At the first visit bones and flesh and blood had commenced to

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539 come together; at the second visit the different parts of the body were almost all in place, and at the third inspection the process was complete. Finally Ahoeitu was found sitting up in the bowl. When this happy consummation was announced to the lord of heaven, he had the lad brought to his house, and again summoned his sons. When all were seated in his presence he thus addressed them,—"You have been cruel to Ahoeitu, and have slain him. Therefore he shall go down to earth and be Tui Tonga, and you, murderers, shall remain here." Then brotherly affection was awakened in the youths, and they wept, knowing surely that Ahoeitu was their brother. Ahoeitu was at once prepared by his father, and went down to earth as Tui Tonga. This was the first Tui Tonga from heaven, and the post was at once transferred to him from the descendants of the Maggot. Later Ahoeitu's brothers followed him from heaven to earth. Their names were Talafale, Matakehe, Maliebo, Tui Loloko, and Tui Folaha. As they were preparing to set out for the earth Eitumatabua gave them the following instructions,--"Talafale, thou shalt not be Tui Tonga because thou didst commit murder; but go, thy name shall be Tui Faleua. Maliebo and Matakehe, you shall guard the Tui Tonga; Tui Loloko and Tui Folaha, you shall have rule. When there is a burial of the Tui Tonga you shall carry it out as though it were my own." So they went down, and did as their father
539 had bidden. The descendants of Ahoeitu are Tui Tonga to the
173 present day. The descendants of Talafale are Tui Belehake. No descendants of Matakehe are any longer known. The descendants of Maliebo are Lauaki; and the descendants of Tui Loloko still bear the name Tui Loloko.

Ahoeitu and his family are chiefly because he came down from heaven. That is why one rebukes an insolent and conceited man by saying,—"Are you then a chief? Did you come down from heaven?" The Tui Tonga is chief through and through. Chiefliness is the essence of his being. His rule extended as far as Wallis Island. Ahoeitu was succeeded by his son Lolofakangala, and so it passed from father to son in the following order; Fanga-oneone, Lihau, Kofutu, Kaloa, Mauhau, Abuanea, Afulunga, Momo, Tuita-

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tui, who set up the Haamonga-a-Maui (the trilithon in the East of Tongatabu), and Talatama. Talatama would seem to have left no son, as his successor was his younger brother, Talaihaabebe, who, however, experienced some compunctions about breaking the usual father-to-son descent. This difficulty was overcome by interposing between the brothers Tui-tonga-nui, whose private name was Tama-tou, *i.e.* Man-of-Wood, the *tou* being the name of a tree. Tama-tou was in fact nothing but a block of *tou* wood, set up by Talaihaabebe as Tui Tonga. Tama-tou was clothed and adorned and wedded to a wife. After three years it was given out that the Tui Tonga was dead. He was duly buried, but at the same time it was announced that his wife was about to bear a child. The child ostensibly was born, and succeeded, but the real successor was Talai-haabebe. Another Tui Tonga was Talakaifaiki, who was succeeded by Talafabite and Havea (called also Tui Tonga Makave, Tui Tonga in Buibui). He was slain whilst bathing in Tolobona, the water near Alakifonua. He was struck in the waist, and his body severed. His trunk and head floated away, and was washed ashore on the beach, where the face was pecked by a *kalae* (redbill), whence the place is called Houma-kalae. When the place from which he was sprung, *i.e.* his mother's folk, knew of his mutilation, their chief, named Lufe, bade his people slay him, sever his legs from his body, and take them to complete the Tui Tonga's remains. This was done, and the Tui Tonga then buried.

After this Tui Tonga was Tatafu-eiki-mei-mua, also called Lomiae-tubua, and Havea. He was shot in the head by the Fijian Tuluvota, and died. After him came Takalaua, who married Vae. This list is not complete, but is within a period approximately datable.

E. E. Collocott.